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Self dependence alone is bliss.—MANU.

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THE SCREEN OF TIME

TEMPTING THE CHILDREN

American children are "bad." Subjected to observation, unknown to themselves, under opportunities carefully provided by "scientific" testers of character to enable the youngsters to be dishonest, or to show their lack of home training in the elementary principles of right and wrong, they demonstrated quite successfully that they are lacking in moral perception. It is a sad business. The methods employed were despicable—a mere adaptation of the "stool pigeon" practice of police circles. It was made easy for the children to cheat in school examinations, to evade paying car fare, to retain excess change from the payment of purchases, and the like. Many of them, children of their generation and imitating the example set by their elders, did these things. So the child of the land is in an alarming bad way, it would seem, and the only way out is to provide ethical and moral instruction in the schools—"religious" instruction if the sectarians can succeed in their designs. The experiment was fostered by the Institute on Social and Religious Surveys, some of the Directors of which are Presidents of well-known American universities and colleges. It is an example of the almost inconceivably stupid "scientific method," with its "results" that are so illuminating—as to the experimenters—and so utterly inadequate when applied to the practical business of daily human living. Like the practices of modern "psychology" it was a kind of human vivisection, and synchronizes interestingly with the efforts of organized medicine to gain control of the school children for the purposes of experimentation and—profit.

We are indebted for an account of this unpleasant exploitation of the children to an article by William G. Shepherd, in *Good*

Housekeeping for February. Mr. Shepherd himself does not endorse the methods; they evidently give him a feeling that the children have been tampered with; but he apparently accepts the results and resulting deductions soberly. He quotes with seeming approval Dr. Walter S. Athearn, "leader in this testing of American children . . . one of the leading educators of the United States . . . skilled scientist in the subject of pedagogy," thus:

> "We have made the discovery that unless children are taught religion they will not be religious. We have also made the discovery that children can be scientifically taught religion in such a way that the course of their entire lives is changed. Our tests prove this beyond any scientific doubt.

This is no "discovery." It is merely another example of scientific purblindness re-discovering something that has been known for ages and which every right-minded father and mother in the land already knows. There was no necessity, nor excuse, for subjecting great numbers of children to the temptation of wrong-doing—conniving with them, in fact, in order to "scientifically" prove that the child-mind will develop along the channels provided; common experience proves it daily.

"Cold-Blooded Scientists"

Mr. Shepherd himself to some extent betrays the fact that he has fallen under the common delusion of the worshipers of the God of "exact science" and the reverers of its "miracle-men." He writes:

> The lack of religious instruction for American children—and its results—has been measured by scientists. An amazing series of tests, covering a space of three years and conducted by cold-blooded scientists in pedagogy, has stripped the characters of our American children bare. And they do not look good; the soul of our religionless American school boy or school girl does not look good. . . . I did not know . . . that scientists had been quietly working in some of the schools of America, spending money by the tens of thousands of dollars, until they have exhausted over $100,000, in measuring the characters of our public school children. . . .
>
> These latest facts prove, incidentally, that there is no place in America to which I can send my children—and keep them within the limits of democracy—where they will receive instruction in religion and morals. Religion and morals, somehow, have dropped out along the road in our educational progress.

"Measuring the character" is an arresting phrase, we admit, but is it "scientific"—or is it in fact merely a phrase? And does Mr. Shepherd believe that the schools should do for the children those things which a proper home environment and the precept and *example* of the parents themselves ought to do? This is an illustration of our quite general practice of passing the responsibilities which are peculiarly our own on to some other person, or group of persons. Children are to the last degree imitative. The adults of America are dishonest. "Exhausting over $100,000," under the

methods of scientific pedagogy, it has been demonstrated that the *children* of America are dishonest. Let's get up a method by means of which they may be taught—by others not their parents and natural guardians—to be honest. Meantime we adults are to continue, presumably, setting the dishonest example as of yore.

Now what are the facts developed as a result of the tests? Here is a table printed to illustrate them; note that the last column indicates the *percentage* of "strength of character and ability to resist temptation" exhibited by the young victims! We wonder if this is an illustration of the "scientific method" of getting "results"; we had supposed that honesty was *honesty*—either an individual was *honest* or he was not—that there was no question of "percentages" about the matter. But to the table:

Rank	*Group*	*Average in test*
First	Boy Scouts (two years)	82.3
Second	Boy Scouts (six months)	80.4
Third	Private School	78.2
Fourth	Private School	75.0
Fifth	Camp Fire Girls (four months)	62.2
Sixth	Boy Scouts (just organized)	60.5
Seventh	Private School	59.5
Eighth	Boy Scouts (just organized)	58.1
Ninth	Public School	56.8

Now For the Discovery!

Some of these very same children already exploited, with the result that "science shows that over half of them will cheat and lie and steal," were experimented with again. Writes Mr. Shepherd:

> After the tests which I have described had been made and the scores carefully registered, the various groups of children were given special instructions.
>
> One set was given ethical instruction by highly trained teachers who knew the psychology of youth and were skilled in pedagogy. There was no religion in this ethical instruction; it only showed children what they ought to do.
>
> Other sets were given religious instruction, with prayer, Bible reading, singing and devotion.
>
> The children who had been given ethical instruction improved over 60 percent. . . . But there was a triumph in the test of the boys and girls who received religious instruction, under trained teachers. They improved 85 percent in the honesty tests. Their souls as well as their brains had been put to work in their solving of their life's problems. Their characters had become like a rock.

"Like a rock" is an extremely suitable phrase under the conditions and we congratulate Mr. Shepherd on his perspicuity; more than one hard-working student of Theosophy of today is laboring to undo the effects of treatment of his own "character" administered years ago—by prayers to an "outside" and impossible God who has

no validity beyond the ignorant petitioner's fancy, by reading an exceedingly contradictory Bible which purported to be "the exact word of God," by singing the curious "religious music" to which equally curious and meaningless words had been set, by psychic intoxication masquerading under the name of "devotion."

Ethical instruction is indeed admirable, if the teacher thereof is able to give a sound and intelligent basis for the ethics promulgated—a basis that Theosophy alone provides. But it would be much better to leave the children dishonest, like their elders, than to lessen the "badness" by administering to them the crude and degrading falsities of Western Christianity, with its jealous God who can be cajoled and thus evaded, its dependence upon outside support and lip-belief with the consequently decreasing self-reliance. This is very much like giving liquor or drugs to the contumacious because they become "pleasant" or "mild" under the influence.

The Inevitable Deductions

Why not be honest with ourselves? The children of America exhibit dishonesty because dishonesty is the ruling note of our present civilization. We have a dishonest God, a large "percentage" of dishonest worshippers, dishonest parents in dishonest homes, a dishonest science and dishonest votaries thereof—and dishonesty in government, business, politics, education, even in sports. We are afraid of ourselves and one another, distrustful, suspicious and superstitious. We don't want the clear water of Truth but prefer the murkiness of various nostrums in every department of our varied activities. Is it any wonder that the children exhibit the evasiveness, the hypocrisy, the cant, the mental and moral crookedness and irresponsibility of the day?

What is the cause of it all? Western Christianity with its unsupportable assertions, constant "trimming" and "truckling," persistent appeal to the weaknesses of mankind, its hypocrisy, selfishnes, demonology, and, worst of all, its hideous separativeness—Western Christianity is the cause of our national and individual dishonesty. And now we want to feed to our children some of the very "devil's broth" that has caused our own disease, in the hope that it will cure the children! A metaphysical serum treatment!

Dr. Athearn is quoted thus:

> Under scientific pedagogy children can be taught goodness so that they will really *be* good. Spiritual inspiration can be put into their minds so that it will remain there and will become the motive of their lives. Our tests prove this beyond any scientific doubt.

Is not that a complete illustration of the ruling idea of Western Christianity—to *be* good? No note of *doing* good, in utter and complete *self*-forgetfulness! It connotes neatly with the much repeated Ten Commandments, the degrading "thou shalt *nots*." Naturally follows a rigid classification of "good" and "evil," as if they

were *things* in themselves. If our "percentage" of the first outranks our "percentage" of the last, we shall, we presume, "go to Heaven" to remain forever and ever and ever; if not, our destination is Hell where we shall burn with the same inexhaustible fervor and duration! Such is civilization, education, religion and "science" in the Twentieth Century! Oh!

We commend to the measurers of good and evil connected with these children's tests a thoughtful consideration of the words of a Teacher whose name is known to Western Christianity but whose spirit long since has been lost to it:

> But, whoso shall offend one of these little ones which believe in me (the Christ), it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

The Purpose of Education

But some months ago, in *Good Housekeeping,* Stanwood Cobb struck a higher note. He observed that but few who are in the process of being educated stop to think what it is all about—that even teachers and parents are often at a loss to describe just what it is they expect education to do for their children. Mr. Cobb's six conclusions as to the purpose of education, are as follows: *(1)* to give us knowledge, *(2)* to develop in us cultural tastes, *(3)* to train us to be better citizens, *(4)* to make us abler wage-earners, *(5)* to help us to serve human welfare, *(6)* to advance us on the path to God.

Whatever be the order of their importance, these are all worthy objects, but how any of them are to be achieved under present educational systems is a difficult question. Man is a spiritual being, not a material one, though presently engaged in things material, understanding them, and aiding the evolution of intelligence through the lower forms of life. Modern educational methods take no cognizance of this stupendous fact in Nature, but are based, rather, on the unsupportable hypothesis of materialism, than which there is no more definitely limiting theory. Even the current superstitions, passing under the name of "religion," have erected a materialistic God—a gigantic idol——and perhaps Mr. Cobb himself is obsessed to some extent by the race idea, as he uses the term "The Great Educator," though the limitations of the public which he is addressing may well have constrained him to the employment of some symbol which could be grasped. In treating of his sixth object of education: to advance us on the path to God, he writes:

> How this can be done, in a materialistic age, and in a country of many religions, is a problem which the educator must solve. Because it is difficult does not excuse failure to solve it. . . .
>
> To teach spiritual truth is quite another thing from teaching religious dogma. The latter is well discarded from progressive educational systems. But to teach, or better say to unfold, spiritual values in a child brings heal-

ing to the nations. It is the only possible way to develop each child to his or her best self. Without the knowledge and the love of God education is incomplete, as civilization is incomplete.

This is good Theosophical doctrine indeed! But how can any educator soever solve the problem for his pupils, except as he has solved it for himself? It is quite evident that under present systems the ideal cannot be realized; but it can be held as an ideal. Ideals persistently and courageously held and tried for have a way of becoming realities in the progress of time.

What Should Education Produce?

Our present public school system is like a huge machine that that has become so complex, so unwieldy that it is a monster of inadequacy and a devourer of the hopes and ideals of teaching talent: The despairing cry of many teachers who would bring something real and worth-while to their avocation is, "We can't do anything; we would be happy if we could only treat *one* subject adequately, but there is no time!" The present object of education is all too often to enable children to pass examinations, a system that does not result in learning and accomplishment, nor even develop right emulation, but which tends to generate superficiality and inattention, as well as to breed jealousy, envy, hatred almost, in young people for one another, and thus train them for a life of selfishness and struggle for honors and emoluments instead of kindly feeling.

From first to last the ideas implied in the phrases, "the struggle for existence" and "the survival of the fittest," are the dominant influences behind and within so-called education. Throughout early life children have these driven into them by practical example and experience, as well as by direct teaching, until it is almost impossible to eradicate from their minds the belief that "self," the lower, personal, animal self, is the end-all and be-all of life. Selfishness is the curse of humanity, and the prolific parent of all the evils and crimes in this life, and our schools are the very hotbeds of such selfishness.

Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. The purely mechanical work of memory could be reduced to a minimum, and the time much better be devoted to the development and training of the inner senses, faculties and latent capabilities. Were each child dealt with as a unit, in place of the present method of classes, it might be educated so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. The true educational ideal is to create *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*.

In Minneapolis Public Schools

The Minnesota Council of Religious Education has worked out courses in religion and the Minneapolis public schools are to devote to them three half-hour periods each week, according to the news dispatches. Pupils are to be excused to attend these classes during school hours, and the work is to be under the direct supervision of an interdenominational committee of ministers.

It would be interesting to know what *form* of religion is to be studied, but since it is in the hands of the clergy, no doubt the courses are in Christianity of some carefully emasculated type. What a pity! The work might be truly useful and distinctly worth while if all the great religions of the world were taken into consideration and each studied in turn upon its own merits.

If all were studied honestly and without bias, the fundamental agreements in all would emerge, tolerance would be inculcated, a little of the present myopic "American" contempt for other peoples and their standards broken down, and the false "missionary" notions of the "heathen" shown up for what they are. But that is too much to expect—even in good, clean, crisp Minnesota.

Middle Western Qualities

The fact is, our Middle Western communities present a peculiar and difficult "pair of opposites" as they emerge from the submersion of rugged pioneer days: they are at once the great hope of America, as also its despair. For they embody to a degree the sanity, common-sense and general clean-mindedness of the developing American character, retaining at the same time the defects of those qualities: conventionality, religious intolerance, self-righteousness and that superficiality which believes itself as "good" and as wise "as any man," while displaying a lack of breadth and culture and understanding that is at times almost abysmal.

The hope is in the younger generation, the state universities, the developing literature, the general shaking-up which the war produced—yes, and the automobile, curiously enough—because the movings about and mixings which its so general use produces are tending to break down the limiting idiosyncracies of environment, the provincialism, with which the splendid and promising Middle West has permitted itself to become circumscribed. Also there is enough of the old pioneer spirit left to urge bolder folk to make experiments—in law, in education, in life—and these will ultimately extend to "religion." All the more need, then, for students of the old Wisdom-Religion to preach, practise and promulgate, along sensible lines. Thus advancing thought will have attractive and interesting channels along which to flow—and the thinkers those aids to understanding which will enable them to orientate themselves.

In the Schools of New York

An appeal has been made by leaders of Roman Catholic, Protestant and Jewish faiths that all New York's children have "the priceless boon of religious education," and some observers connect the present effort with that made by sectarian leaders three years ago in New York to have public school children released from school an hour earlier one day each week for instruction in church or synagogue.

One member of the Board of Education is quoted:

> I am firmly convinced of the truth of Woodrow Wilson's statement that we can't advance materially if we are retarded spiritually. I don't suppose there will ever come a time when Church and State will be united, but I believe that schools and churches should be related in some way so that the school would encourage religious training.

The General Secretary of the New York Federation of Churches remarks:

> Business men down town feel that the younger generation lacks the solid foundation which religious training produced in earlier generations. It is our desire to restore that solid foundation.

Neither of these gentlemen were probably at all aware of the truly naive and delicious note of their utterances. But it is very much more than "funny"; it illustrates the utterly materialistic point of view of many Americans who believe they are of truly righteous mind, sound in their ideals and promoting an advance of youth along the high road of "success" and "regularity."

The feeling of "business men down town" is highly creditable and characteristic. It could be paraphrased: "You know, they work better and are more easily *satisfied* if they learn early 'to love God and serve the King' "! Mr. Wilson's apt phrase, too, is a perfect vehicle for the expression of sentiments that are considered sanely conventional. And yet there are those who maintain that Americans have a sense of humor!

But proper treatment of the foregoing and similar developments of life in our great cities from day to day require the services of a "de-bunking" expert. We recommend them to the delicate attentions of Mr. W. E. Woodward, author of the book entitled "Bunk," which has served as an oasis of refreshment to more than one hard-working Theosophist of late—and should be read and enjoyed by many.

Americans Less Thrifty

Comments upon the personal economic—or rather, un-economic—tendencies of present day Americans by Jules S. Bache have received some attention from the metropolitan press. While Mr. Bache, as head of one of the more prominent investment banking houses in New York, may be perhaps considered a spokesman for

"special interests," yet the shrewd observations he voices are highly significant and instructive to all classes, for they are symptomatic of the prostration which to some minds is already visible in the offing—the "doldrums" that sometimes precede the coming of a storm. Mr. Bache is quoted thus:

> While 85,000 people spent, with alacrity, $1,250,000 to see a prize-fight; while movie theatres are crowded to capacity; while it is estimated that 2,100 golf clubs are running with full membership, and 1,000 are in course of construction or exploitation and are being deluged with applications for membership; while department stores are doing the business of their careers; while limited railroad trains at high fares are crowded to capacity, and running in numerous sections, with drawing rooms in greater demand than single berths, and while automobile companies are selling to capacity, there seems to be no money for investment, and investment securities are on the bargain counter at enormous and almost unparalleled returns on the money invested.
>
> It is true that the savings banks of the country have increased their deposits by $500,000,000 during the past year, very much of which has been contributed by wage earners of foreign birth. But I do not consider this an evidence of any development of thrift on the part of the American people.
>
> This accounts very largely for the situation which we find in Wall Street; and, added to this, far-seeing students of conditions note with dismay and uneasiness for the future the constant demand and granting of increases in wages; the settlement of every strike in the interest of the strikers; the cold shoulder shown to capital by designing politicians, and the gradual withdrawal of large amounts of that capital from active participation in the development of the country.

The foregoing may be colored by the point of view of the speaker and perhaps unintentionally represents the view of "capital," but in the main the picture presented is true to life.

Karma of a "Business" Civilization

Mr. Bache possesses the same ideals as the average American business-man who has attained some degree of what is termed "success." Would he be shocked by the suggestion that it is in fact largely "big business" which is responsible for the present lack of thrift, and those tendencies towards amusement and luxury to which he himself has so bitingly directed attention?

Their religion is *business*. They live it, dream it, read it, study it—business to them is the object of life. And since they represent the leadership in a "business" civilization, men follow whatever example they set, establishing the note or pitch of the low-toned symphony of a commercial age. These men conform to the mass chord which all unwittingly they have sounded; the rank and file conform because they *must*.

Now, *the purpose of life is not "to do business."* Trade has its place in every age, but it is incidental. Man, as a Soul, knows this; and the nature of Soul is to be *free*. By reaction, then, is

it not clear that finding itself bound by a thousand unbreakable threads to the Moloch of "business"—forced by the very exigencies of the times to worship unremittingly at its shrine—the Soul of the race should *revolt*, seek momentary release and surcease? Men call it "relaxation"; even dramatics are planned for "the tired business man." The direction taken for an expression of this revolt is an effect of the materialistic basis of our civilization as a whole, in religion, science, education—the negation of the spiritual basis of life. So bodily well-being and intoxication of the senses in some form are the channels selected for the expenditure of the forces demanding egress. The mover is the Soul; the director is the race-mind.

It is a perfect illustration of the operation of Karma—this "pair of opposites" exhibited in the mass tendencies, to devote an intense energy to acquisition and an equal energy to dissipation. Action and reaction are equal, and in opposite directions. This applies to the mental, moral and spiritual planes of being, as to the material. If a law *is* a Law, it is *universal.*

So the squirrel-wheel rolls over and over, with its little occupants exceedingly and importantly busy; and good business men like Mr. Bache and so many others exclaim over it. They might find examples of Karma, the principle of action, in the "business and financial cycles" they study so assiduously—and might learn to read them correctly, if they would; also how to get out of the squirrel-cage themselves and help others out of it. For that is the only way out for any man—to help others out. The formula, proven by ages of experience is: "first, selflessness, and second, action."

Ethics of "Big Business"

Speaking in Philadelphia before the Presbyterian Social Union, Alfred C. Bedford, Chairman of the Board of Directors of the Standard Oil Company, of New York, adverted to the "Increasing responsibility being felt by business men for standards that more closely approach the Christian ideal."

Said Mr. Bedford:

> Much of the confusion today between the Government and business is because we are in the transition period. The people have not yet wakened up to the fact that big business can no longer concern itself with solely selfish methods. It must aim to give service and be great in giving service. In time the forces of public opinion and enlightenment of public consciousness will stimulate to improvement more and more. Then Government interference will diminish as business is based on higher standard of business ethics.

These are thoughtful words—looking towards a "Christian ideal," even if they have their genesis in enlightened selfishness. For the popular Christian ideal is pre-eminently selfish, based as it

is upon individual salvation. But if perchance they actually have their genesis in a Golden Rule recognition—and taken at face value they actually do express that—they are fine and true enough to illustrate a "Theosophical ideal." For there is no reason whatever why Theosophy should not provide a sound basis of operation for "big business" or small, nor why the Eternal Verities should fail when applied to any activities of man.

This does not imply a false and flabby "brotherhood," nor a paternalism that is at once patronizing and offensive to all right-minded people. It is not based on property rights, capital, labor, wage scales, selling prices, costs, competition or lack of it. These are all mere incidentals and effects—actually non-essentials. The true basis of all operations of whatever kind lies in a recognition of the *one*-ness of all life, human, sub-human and super-human. Out of that recognition, if put into action, a sound evaluation of all the incidentals would evolve. They would adjust themselves.

"Interesting but impractical," someone will say. Perhaps for *now*. But in this "transition period" there may be moulding many curious changes that are on the way—in business, politics, religion and social standards. Forewarned is forearmed.

"To Thine Own Self Be True"

Said Rudyard Kipling, speaking recently to the students of St. Andrews University, Scotland, where he was installed as Lord Rector—preaching on the principle, "At any price I can pay, let me own myself":

> And the price is worth paying, if you keep what you have bought, for the eternal question still is whether the profit of any concession that man makes to his tribe against the light that is in him outweighs or justifies his disregard of that light. A man may apply his independence to what is called worldly advantage and discover too late that he laboriously has made himself dependent on a mass of external conditions, for the maintenance of which he sacrificed himself. So he may be festooned with a whole haberdashery of success and go to his grave a castaway. Some men hold that the risk is worth taking; others do not. It is to these that I have spoken. Let the council of thy heart stand, for there is no man more faithful unto thee than it. For a man's mind is sometime wont to show him more than seven watchmen who sit above in a high tower.

An illustration of the unmistakable fact that some men are really Theosophists, though they may "belong to no cult or sect"; a recognition that true knowledge comes from the heart; an affirmation in simple and manly phrases of the spiritual nature of mankind—to a heckling mass of youngsters, from a "first-class fighting man"!

THE VOW OF SILENCE

ONE, if not the greatest of evils from which modern society is suffering corruption, is that of gossip. Injurious speech or small talk ensouled by the spirit of competition is not only a ruiner of other peoples' character, but corrupter of our own souls. This is not recognized. Small talk has become and is studied as an art and the infamy of gossip has emerged as an institution of social amusement. Its infamous nature is forgotten, its dire effects fail to impart their lesson and it has assumed for modern men and women the place of a necessity of life. Social avocations in cultured drawing-rooms as also in abusive slums pursue the path of small talk and mean gossip.

The first requirement of the spiritual life is to learn the value of silence. The conservation of spiritual energy demands that the frittering away of soul-forces be stopped. There are very few avenues through which man's divinity goes to waste as through sound and speech. The dirt and dregs of our Kamic nature often find their outlet in useless or injurious speech. There is a close connection and more than mere metaphorical analogy in the statement which refers to what is put in the mouth as food and what comes out of it as words. Through the process of eating, assimilation of food and elimination of waste-product takes place; the health of the body improves or suffers with every morsel we take in. One of the main ways of determining the condition of the body is to examine the disposition of the process and product of elimination. Our psychic nature has its own ways of assimilation and elimination, of sustaining itself in good or ill health. One of the modes of elimination is related to the power of speech.

In spiritual growth, learning and listening go together; they precede teaching and speaking. In ancient India the moment the seeker of the peace of wisdom resolved to follow the footsteps of the guru, the pupil gained the name of *shravaka*,—a listener. In ancient Greece he was named *akoustikos*. He was not even permitted to ask questions; *bij-sutras*, seed-thoughts were given him to ponder over and understand to the best of his ability. These thoughts were intended as purificatory food which if adequately assimilated would cleanse his kamic nature; not only remove the accumulated poisons of the past but reveal to the pupil the correct alchemical process of transforming within his own constitution passion into compassion, lust into love, antipathy into sympathy. Once started on this highway he was ready to become an exerciser, a positive doer, *shramana*, the *asketes* of the Greeks.

Our modern Theosophical student has not fully recognized the occult significance of silence. A vow of silence does not mean to

become mute and not to speak at all. It consists in (1) self-imposition of periodic silence; (2) not indulging at any time in injurious and untruthful speech; (3) not giving way to useless speech; (4) not asking questions on philosophy or practice till what has already been taught or is before us is fully scanned and thoroughly looked into from the point of view of our particular questions; (5) not indulging in *ahankaric* speech, *i. e.,* not making statements about the Divine Self or Ego in terms of our kamic or lower nature; (6) not indulging in injurious speech regarding our lower nature, our own faults and weaknesses, lest by speaking of them we lend them the strength which ensues from the power of speech; (7) not to speak even that which is true unless at proper times, to proper people, under proper circumstances.

While this sevenfold exercise is practised secrecy has to be observed about it. To refer to, or speak about the exercise we have undertaken and are practising, is to vitiate it altogether and make it worse than useless. Such an indulgence gives birth to conceit and enhances it where it already exists. Secrecy and silence are needed and a contemplation on their kinship should precede the sevenfold exercise.

There is a general desire "to sit for meditation" and "to practise yoga," but this very first rule, this primary regulation, is found irksome and its desirability questioned. No doubt it is difficult, well-nigh impossible for the moderns to attain this control over speech; but if not fully and wholly at least partly and partially it can be practised and achieved.

Deliberate speech will be the first result. It will not be rooted in kama—passion—but in Buddhi—compassion. There are two types of criticism: one is fault-finding; the other is the perception of virtue in meritorious expressions, but also the perception of virtue behind vice, demerit and weakness. The deceit of the dice is Shri Krishna and the power to perceive that comes from the second type of criticism. The first is criticism by words of Kama, the second is by words of understanding; the first is on the plane of words, the second on the plane of ideas; the first is of head-learning, the second of soul-wisdom; the first praises or condemns the lower nature, the second imports into it the strength of the higher, causing readjustment; the first has behind it the superior spirit of teaching, the second the sublime spirit of learning and propagating that which is learnt.

How different would be the world if even in some measure the power of this practice went into the doings of our civilization! Reviewers and critics would then not look for points to condemn, but for beauty and goodness and worth in the books they review. In all affairs of thought, feeling and action our tendency is to look for *our* thoughts repeated, *our* feelings reproduced, *our* actions imi-

tated. We regard ourself as the model for all examination; we the pattern whereby right and wrong is to be determined. Such an attitude is not blatantly expressed, but veils itself in a subtle form of humility, which is mock-modesty.

There are a hundred who plunge into the waters of the ocean for pleasure or profit to only one who dives for the pearl of great price. The latter proceeds to his work in the secrecy of silence and his art in the ocean is of a very different kind from that of the ordinary swimmer. Those who are in search of the pearl of wisdom must acquire the strength of muscle, the control of breath and the finesse of stroke, necessary against the stormy billows of this ocean of Samsara. These lie securely hidden in the Power of Silence. That power must be invoked, not by a pledge to some other being, but by a vow silently sung and silently registered in the sanctuary of the Heart. Thus the path begins in silence and secrecy and ends in the hearing and the chanting of the soundless Sound.

Human Nature and Theosophy

The coming together of the few will bring on a closer tie and bring out a stronger devotion. No doubt there will be some reactions, but even so they will pass, and all be bettered if all hold firm. Changes will go on. Do not be surprised if the soul gets into a place or condition where it appears to be motionless—inert; it will get used to the new conditions and go on from there. Let our motto be: we are going on with the work.

And look out for criticisms and suspicions of one another; there will be ample occasion for their exercise—or seem to be. Then we have to recognize that each sincere student is trying, and that each has his own way by which he comes. Our way is essentially our way, and his is his, and equally right and important. We need only Loyalty—loyalty to the work, loyalty to our convictions, loyalty to each other in full faith and confidence that each is a part of the other and of all. So shall we be united in one thought, one will, one feeling.

This does not mean indiscriminate acceptance of everything and everyone. The attitude of "namby-pambyism" is but a psuedo-tolerance. Carried to its legitimate conclusion this false idea of "brotherhood" would signify that sin, sorrow, suffering, error—all religions and all philosophies—are all right; that everybody is doing the best he can, and the best he knows how to do, and cannot do any different, and that all are steps of learning.—R. C.

STUDIES IN THE SECRET DOCTRINE

VI

Deity, Law, Being

"SOME call it Evolution and others call it God," but neither the evolutionists nor the theists seem to be sure of their ground. It is shifting sand with the former and a *terra incognita* with the latter. John Morley in his *Compromise* said that "Evolution is not a force but a process; not a cause but a law," with which Theosophy agrees; but does the evolutionist know much or even anything with certainty about the unerring nature of that law? The one great thing about the evolutionist is that in his opinion this law is so foreign to the religious conception of God that he has not even contemplated that perchance some intimate relation between the two may exist; nay more, that in reality these two, God and Law may be one and the same. We cannot blame him much. The theologian has made such blasphemous mockery of the Divine Law which is God, by transforming It into a personal being, and then investing him with powers and faculties and belongings that men of knowledge, even scanty knowledge, cannot but brush it all aside. Those who have some reverence left in their hearts in this twentieth century civilization rightly look upon this God of the theologian as a rank and intolerable blasphemy. Those on whom the curse of priest-craft hangs heavy have carnalized the Divine Law, transforming it into a masculine being and when the caricature of the old type did not satisfy them, they made him an ever-youthful person, attractive and charming!

We are aware of such an absurd presentation on the part of one calling himself a Theosophist—who says he has seen the glorious vision of the God of the Solar System, a youth, handsome beyond description, who eternally sits on a lotus-seat governing the destinies of all his subjects! Let students of true Theosophy note the fact once for all that there is no essential difference between an aged gentleman sitting on a golden throne and a youthful person adorning a lotus-seat. Both are concepts of God, the presiding power of the Solar System, concepts absurd and contrary to the teachings of the Theosophy of the Upanishads and the *Gita*, of the Gnostics and the Neo-Platonists, as well as of H. P. Blavatsky's *Secret Doctrine* and her other writings. Therefore has H. P. Blavatsky said that the Initiates and Adepts "believe in 'Gods' and know no 'God' but one universal unrelated and unconditioned Deity." (*S. D.* I, 295.) Mahatma K.H. once wrote: "Neither our philosophy nor ourselves believe in a God, least of all in one whose pronoun necessitates a capital H." In this connection the *Secret Doc-*

trine carefully and completely establishes the fact that "there is nothing profane in the Universe," and adds:

> Thus can all exoteric religions be shown the falsified copies of the esoteric teaching. It is the priesthood which has to be held responsible for the reaction in favor of materialism of our day. It is by worshiping and enforcing on the masses the worship of the shells—personified for purposes of allegory—of pagan ideals, that the latest exoteric religion has made of Western lands a Pandemonium, in which the higher classes worship the golden calf, and the lower and ignorant masses are made to worship an idol with feet of clay. (*S.D.*I, 578.)

This is substantiated by the Master K.H.:

> I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatever nation. It is the sacerdotal caste, the priesthood and the churches. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them.

Personifications, allegories, metaphors used by great minds to explain and expound the mysterious nature of Universal Law have been misunderstood, twisted, wrongly explained and misapplied everywhere for many centuries. The ignorance and credulity of masses of mankind is such that one is not at a loss to appreciate the humour underlying the statement of Voltaire—"If God did not exist, it would be necessary to invent him!"

The God of modern science and philosophy hovers between the unknown and the "unknowable." One great service Science has already rendered to the cause of Truth, viz., it has ushered in the reign of Law in the domain of belief and knowledge. It has destroyed the notion of a law-less universe and has demonstrated the supremacy of Law which works everywhere and always. Modern Knowledge is not in a position to define, describe or expound the nature of that Law which is at once the Deity and the Universe—for the two are one. It is not in a position to do so because it deals mainly with one of the aspects, the material universe, and is therefore contacting the effect side of the Law. When it emphasises the research of Living Forms and Conscious Intelligences instead of forms of life and modes of motion it will touch the causal aspect of the Law which is Deity, universal, impersonal, ever-Becoming, rooted in Be-ness and the basis and play-ground for the birth and death of all Beings—atoms or gods or intelligences.

Meanwhile it falls to the lot of Theosophy to enlighten our generation on the subject of God, and this the fundamental propositions of the *Secret Doctrine* do. There is no Personal God anywhere and that is why there is no miracle anywhere. Having indicated what God is not, let us resolve to discard this word which through its usage has become a source of great confusion and a pit-fall for the unwary whose name is legion. Let us substitute the word Deity; therefore it is of Deity that the first fundamental proposition speaks. To protect ourselves in advance against the charge of Atheism we quote the clear statement of the *S.D.*, I. 279:

> The *Secret Doctrine* teaches no *Atheism,* except in the Hindu sense of the word *nastika,* or the rejection of *idols,* including every anthropomorphic god. In this sense every Occultist is a *Nastika.*

The goal of all philosophical enquiry is Deity; the base of all scientific research is Law; the longing of all art-endeavour is Life; the yearning of all human-hearts is the Self. Behind and beyond Space, Time and Causality is the Principle in and on which these categories manifest themselves—and philosophers are seeking that Principle. Underlying all forms, combinations of cells, themselves combinations of minuter forms is the Principle which brings them into being—and scientists are looking for the nature of that Principle. Hidden in all expression of beauty is the creative intelligence which is the mystery, the soul of what is seen, heard, smelt, tasted or touched—and artists are pining to know what that Principle is. Beyond all known and noted processes of feeling, thought and will is the Principle which co-ordinates them all—and all men want to cognize that Principle.

The Deity, the Law, the Life, the Self, is that Principle. Other names are given according to temperament, effort and knowledge of the namer. But because this concordance of knowledge as a whole is not accepted by people, and the key it affords is not used, they fail to see that the Principle is one, and the search for it is along many paths, each leading to partial and therefore non-satisfying results.

The path of synthesis—of Deity, Law, Life, Self, and all other names, whatever they be—is the path of Theosophy. The *Secret Doctrine* deals with the Principle first and studies only in the second place its varied manifested powers and personalities; always however in terms of and in the light of the parent Principle.

At the present stage of evolution our lower mind aided by the five senses is in a position to ask five primary questions, which, in a real sense, are only *one* question of a five-fold nature. Just as mind, the unit, co-ordinates and synthesizes the activity of the five senses, so also the true seeker and enquirer, the man himself, is in a position to synthesize the answers to these five questions, because of the inter-relationship which subsists between them. All our

enquiries arise from one single interrogation—What is this? All objects are effects, and the primary question about them pertains to their objectivity. To obtain a fuller answer than the one which sense-impressions give, we proceed to ask—How it happened to be, Where it happened to be, and When it happened to be. The manner, place and time of its happening are enquired into because we desire to know what it is. But when we have obtained informative answers we find that these are not satisfactory, for however full the information, the question of questions is still to be put—Why? Why did the object happen to be what it is, by this process, in this place, at this time? What, How, Where, When, are related to Effect, Motion, Space, Time, but the existence of the object is not completely understood until and unless the Why related to Cause is cognized. What an object is, is rooted in how it became so; how it became so is due to the inter-activity of where and when it became what it is; but the reason for its becoming there, then and thus *i.e.*, in a particular place and at a particular time and by a particular process, lies hidden in the answer to—Why? What caused it to become what it is in this manner, at this place, at this time?

The universe, and the man exist. The fundamental propositions answer these primary questions:— What are the universe and man, how, where and when did these become? Why did they become what they are?

The third proposition deals with what man and the universe are; the second with how, where and when they came to be what they are; the first with why. The inter-relation between man and the universe, the micro—and macrocosm, is a mystery so profound that we have not a sixth appropriate interrogative word even to formulate a direct question. Further, the mystery within and behind the Causal Interrogation, Why, is also so profound that we have not got a seventh interrogative word to deliberately enquire about it.

The three fundamentals deal with Seven problems and give a seven-fold answer to seven Primary Questions. Humanity in its evolution has reached a stage when it is capable of asking only five questions and it does not know how to ask the two remaining questions—nay, for the most part it does not know that there are more than five to be enquired into. Therefore the Law of Cycles and the Law whereby the Soul merges into the Over-Soul or the Over-Soul empties itself in the Soul, are reported to be mysteries of Initiation. Reverently let us withdraw from their Presence and try to gain for ourselves illumination on subjects on which we are capable of formulating questions.

What our universe is, how and when and where it came to be, and why—is the study of Cosmogenesis.

What we ourselves are, how and when and where we came to be, and why—is the study of Anthropogenesis.

Both are Boundless; both are Immutable, Eternal, and Omnipresent; both are what they are because of the Law of Cycles; the two are one because they cannot be different; to divide them would be to perform a miracle, but there is no miracle; to know them as one, the study of magic is to be pursued.

The reader is invited to note in the above paragraph the applications of the three fundamental propositions of the *Secret Doctrine* (especially the opening sentence) and the first four items of *Isis Unveiled*, Vol. II, pp. 587-88.

Lest the reader regard all this as cold metaphysical abstractions it is necessary to reiterate what has been said so often before that the study of metaphysics is the beginning of the practical application of the Heart-Doctrine. "Alas, alas that all men should possess Alaya, be one with the Great Soul, and that, possessing it, Alaya should so little avail them." Therefore let us dwell on the sage advice contained in the following:—(*S.D.* I, 280).

> The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit,* their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence.*

The Ineffaceable Marks

In just the same way as a polished diamond shows the work which gives it value and brilliancy, so the man who has gone through probation and teaching under the Adepts carries upon his person the ineffaceable marks. To the ordinary eye untrained in this department, no such indications are visibile; but those who can see describe them as being quite prominent and wholly beyond the control of the bearer. For this reason that one who has progressed, say, three steps along the way, will have three marks, and it is useless to pretend that his rank is a step higher, for, if it were, then the fourth mark would be there, since it grows with the being's development. Now, as these signatures cannot be imitated or forged, the whole inner fraternity has no need for concealment or signs. No one can commit a fraud upon or extract from them the secrets of higher degrees by having obtained signs and passwords out of a book or in return for the payment of fees, and none can procure the conferring of any advancement until the whole nature of the man exactly corresponds to the desired point of development.—*W.Q.J.*

BROKEN LINES

ANY layman knows that in chemistry, physics, or any other physical science, the slightest divergence from tested rules means total stoppage of progress until return is made to the point of deviation. Every Theosophist admits that Occultism is the Master Science of all; the root of all so-called "exact" sciences as of all so-called "religions." The laws with which Occultism deals are the moral and mental laws of the Universe; those laws upon which the manifestations known as "matter" are based. If a mistake in the branch brings stoppage of progress, how much more serious the consequences of a mistake in the root! A broken test tube in the laboratory means little; but quite otherwise in the laboratory of Great Nature, where the test tube is the personal self of the student.

The professor of a physical science is its authority to his students, for he has long gone on the path they follow, and daily reshows knowledge of that which is hidden to them, prevision of the results of action. The Great White Lodge, above which is no authority in the realm of knowledge, entrusted to H. P. Blavatsky the teaching of Occult Science to the world; and thereafter attested over Its seal and signature that Her work was correct; the daily flow of events for half a century since the bringing of Her message makes evident the validity of that testimony to any who study.

Men and women became students of Theosophy by thousands; by hundreds they avowed willingness to place Theosophy *first*. They were sorting over the old creeds, endeavoring to separate the ancient foundation from modern decoration, false from true. To most Theosophy came in the guise of a *religion,* something more or less appealing, something unprovable, something subject to individual interpretation, something to be held on *faith,* something without the pale of *law*. All this because for two thousand years men had been taught that the moral world was ruled, not by law, but by the arbitrary will of a cruel despot, to doubt whose existence was to court spiritual destruction.

There was once an Esoteric Section whose members entered upon their studies with the recognition of Theosophy as the rigid basis of all exact sciences, and of H.P.B. as its qualified instructor. What became of that Section? As a whole its members were unable to shake off the old obsession of a chaotic moral and mental universe; to them, once pressure came to bear, law ceased where personal feelings entered, and this in spite of countless warnings that those very personal feelings were to be the apparatus of the testing laboratory, with the whole personal self subject to incandescence over the white fires of spiritual truth.

H.P.B. alone knew the real temperature of the furnace; over and over and over She pointed the absolute necessity of adherence to the Laws of Occultism; laws not made by the Great Lodge or by Herself, but laws inherent in the constitution of the Universe, laws to which both She and It were subject; *timeless* laws whose writ runs to the utmost confines of the All.

The base law of all is adherence, for those who would tread the Path, to the principle of Impersonal Selflessness; from this follows the necessity of fidelity to a Cause, discharge of all duties, refusal to be swayed by any personal feeling whatever. Certain lines of work are obligated by adherence to these laws; lines unequivocally pointed out by H. P. B.; lines accepted with open eyes by all who entered the Esoteric Section. To the man who accepts those lines, all others who do so become sworn comrades in the Cause; comrades who *must not* be deserted, whatever their personal failings or derelictions toward one's self; he may apply to these brothers but one test: *are they true to the lines?* H.P.B. remained true to the end; W.Q.J. remained true to the end; but one by one those who thought they saw clearer, thought themselves capable of better applications, thought themselves unjustly treated, broke the "guruparampara chain," broke the Lines, though fully forewarned of the nature and danger of these reactions under test; *forgot karma.*

Forthwith, and forever since, the fruit hath shown the nature of the tree.

The hardest thing in human nature is to profit by the experience of others; the old Esoteric Section is no more, but the Companions still live in the world, still hold the ancient Lines; and now and in the future as in the past, there will be men trapped in the same old way, seeing clearly the past errors of others, but unable to see through the mask of their own temptations. The impelling forces of breach are countless; no man ever broke a tie under the impulse of those forces of his nature which he knew as of the lower; but the Kama is infinitely clever in bringing pressure through our best qualities.

We may find ourselves under discipline which, so far as this life goes, we know to be unjust; we may find our hearts trampled upon by those at whose feet they have been laid; we may know that we can see clearer, apply more efficiently, than those to whom we find ourselves subordinate, and, thinking we carry the Lines with us, break them. In this we forget that no matter what a man may be, if his heart is true to duty, we must remain true to him—or take the consequences.

We may, through karma or personal failure, find ourselves seemingly a drag on our comrades, and set out to relieve the weight, forgetting that a necessary experience may some times be the eating of the bitter bread of charity. Again we may be swept off our feet

and driven out of the ranks, knowing full well the consequences, seeing clearly our own dereliction, but driven by some psychological tornado beyond resisting.

There is much difference between those who have in reality *put Theosophy first,* and those who only think they have. For the latter who break the line, there may be at first some qualms; but with a little altruistic effort along personal lines; a little absorption and forgetfulness in endeavor; a little dwelling on the mistakes of others and a little minimizing of our own—all of which comes about without effort of ours—and ere long we find ourselves serene in our chosen line, surrounded by friendly faces and free from discipline. So the cold white light fades slowly and gives place to the rosy glow of personal contentment and self-approval. Thus men drift along the channel of self-justification until stranded on some sand-bank of pleasant and useless effort, or taken gently and imperceptibly under the fatherly wing of the Black Lodge.

But it is otherwise with him who has once and for all taken the dread oath, consciously or unconsciously, to the vast center of his being. Deserting the ranks, whether in temporary blindness or knowing weakness, for *him* there is no anesthetic; he experiences full well in himself "the awful power of despair and doubt and violated conscience." He sees the light afar, but on his path shines no ray; in the dark stands only the torturing vision of what might have been. He has broken, perhaps, from comrades uncongenial, uncomprehending, full of mistakes, to find himself now companioned only by Regret on one side, Remorse on the other. It took, perhaps, all his courage to break the ties and deprive himself of support; now he sees those comrades in dire need of that courage of his no longer available. His clearness of sight, which might have lighted *their* path, now serves only to show him the crags of the abyss into which he has fallen. If the man can be broken, he breaks now; if it is in him to turn to the left, he turns now.

The path is easy for no one at any stage; the reascent of the fallen disciple is inferno indeed, redoubled if it is through pride he has fallen. But if he sets his face with unremitting will to re-enter the lines, to rejoin those Comrades to whom he is held by iron bands forged in the fires of Hell, he will find his fall to have been worth while; he now understands how the devil feels, which is *knowledge;* a soft spot in his shell has been case-hardened. If the dark forces gain an entry again it will have to be through some other door; and now he knows something about doors.

Probably every being fails to the utmost at some time during the ages; but only himself can *keep* him a failure. Every Christ has been a Judas; every Judas can become a Christ. Great Nature provides but one capital punishment, and that is only for him who deliberately chooses it.

AMONG FRIENDS

MRS. CRYSTAL'S Brother has been ill again. "Frederick always did like his cake pretty well," commented the unfeeling Captain Blunt when not less than two family gatherings had passed without the presence of either the fair Laura or her firm retainer. But when Mother responded laughingly that the whole Family "displayed a certain unanimity when the cake-plate was passed," the Captain nodded submissively—and was the first to extend a cordial greeting when Mrs. Crystal triumphantly rustled into the apartment, followed by a pale and rather crumpled-looking Frederick.

"Such a time," she began breathily, "poor Freddy so distressed—and men are always so helpless, you know, when the least little thing is the matter with them—touch of ptomaine or something of the kind—so thoughtless in choosing his combinations—Doctor says he needs a change and absolute rest—such a busy and hurried civilization—just came home from the matinee and fairly dropped on the couch—lunched at the club—food there never agrees with him—Freddy so sensitive to influences—gross civilization—psychic idiosyncracies—susceptible. . . . .

"My *dear* Mrs. Crystal!" and the Judge's voice had a certain timbre of finality that seemed to act as a dam to the rapid flow of her disconnection. Then he continued with an increasing suavity, "It's fine to see you both again; do calm yourself with this cup of tea," passing it and seating the lady with a precision that would have done credit to so youthful a person as the Captain, whose gallantries consist merely in not being rude at times, though he did go so far in the present circumstances as to take Frederick's coat and hat—and stand by awkardly holding them until Mother deftly relieved him of his unaccustomed burden.

"Aha, my boy, at it again, eh?" said Doctor shaking a bony fore-finger at the shrinking Frederick. "And your medico recommended a change and absolute rest—yes, I guess you'll have to give up those heavy club lunches on matinee days, you poor over-worked fellow!"

"But Freddie is so, so sensitive, you know," and Sister Laura bustled to his defence. "He really needs protection from the psychic influences that are afloat in our great cities nowadays."

"Needs protection from himself, I'd say," muttered our sardonic Captain.

"Now Captain, you can't realize of course what it means to one so delicate as Frederick to be thrown into the company of that great dining-room full of business men at luncheon time," rejoined Mrs. Crystal. "It fairly makes him sick every time he goes there. The

atmosphere is so gross, so commercial—why, I went there once to meet him and looked into the dining-room from the corridor in passing; and the creatures I saw hovering about in the air around the diners—why, you just wouldn't believe me!"

"Sister Laura is a psychic of no mean ability," confirmed Frederick weakly, stirring his tea to melt thoroughly the three lumps of sugar he had absent-mindedly deposited therein, and looking longingly but firmly at the nearby cake-plate.

"Vampires, vampires!" hissed the Captain, pretending to turn up his coat-collar and looking fearfully about.

"Well, Laura, you are surprising!" remarked the Judge witheringly. "What passes you would arrive at if you were kept away from your homely and hopelessly sensible old Family for another week is beyond me!"

"Well, maybe it *was* the awful tobacco smoke," said Mrs. Crystal resignedly. "You know, it does weave queer and monstrous patterns when so many men are smoking together. But anyway," she continued more brightly, "poor Freddy never eats a meal there without being distressed afterwards—what causes that, I should like to know?"

"The influences, the psychic idiosyncracies verging on the aura of the pneumogastric centres cause a tintintibbulation of the chhaya," suggested the Captain gravely, "so gross, so commercial, so a la carte and kinetic."

"Maybe Frederick is unwise in his exercise of the power of choice," interposed Doctor somewhat grimly.

But this last observation Mrs. Crystal, who had listened to the Captain with growing interest, indignantly repudiated. Frederick was most abstemious—one would have thought from her protestations, as also her foody details, that Brother Freddy was fit inmate for the most rigid and dreary monastery that a grim and unfeeling religion had ever instituted. It was not that he indulged in other foods at the club from those partaken of elsewhere, but that in this environment they always disagreed with him—and evidently he lacked the necessary firmness to separate himself from the lure of his club's noontime associations.

Doctor rejoined professionally and, it must be confessed, with increasing argumentation. The Captain interjected a remark now and then, finally withdrawing moodily from the field, since nobody paid the least bit of attention to him. Frederick daintily drank his second cup of tea.

At last there was a pause in the engagement, and Pilgrim, who had been talking quietly with Mother and the Judge, said to Frederick, "Did you ever go into your club's kitchens?" Frederick admitted that he had, elaborating upon their cleanliness and perfect sanitation.

"But did you ever go there when a meal was being prepared, and during the rush of its service?" persisted Pilgrim. And Frederick answered that he never had.

"What has all that got to do with it?" began Doctor, a bit dogmatically.

"More than you think, perhaps," returned Pilgrim with a smile that seemed to take the ruffling wind out of Doctor's sails, as well as to bring the family together for the first time since Mrs. Crystal's and her interesting patient's advent.

"We talk often at our meetings of the various uses we make of the 'lives' which compose our bodies," he continued thoughtfully, "but we seldom seem to make the application of the teaching to ourselves—that is, in a practical way. The food we eat, for instance, is merely a collection of 'lives' having differing qualities needed for the sustentation of our physical instrument; but it also supplies our psychic nature with a part of its alimentation, conveying a *qualitative* influence in addition to its nourishing effects. Food carries with it, not only the qualities of the creature of the kingdom from which it is derived, but also those *added to it* by the thoughts and feelings of the people who prepare it for our eating. Where there is rush, worry, anxiety, vexation, bad feeling, and the like, in those who get a meal ready, the effects of these feelings often qualify the food itself—affecting the 'lives' which are in a 'critical' state during the processes of the chemistry of cooking, and thus peculiarly susceptible. When we eat food made ready under such conditions, wholesome and delicious though it may seem to be, we shall often find that it 'does not agree with us.' Sometimes even, as perhaps in Frederick's experience at the club, we discover that food eaten at a certain restaurant 'always seems to give us discomfort'."

"Then probably in that club kitchen," remarked Mother thoughtfully, "there is some ill-tempered cook, or somebody who believes he is being unjustly treated — and brooding over his 'wrongs'—who is putting his inharmonious feelings into every bit of food that passes through his hands. Is that the idea, Pilgrim?"

"Exactly," was the answer, "and the rush and hurry and turmoil also contribute to the disharmony, no doubt."

"There, Doctor, I said it was psychic!" declared Mrs. Crystal triumphantly. "You always do make things so clear, Pilgrim!" beaming gratefully across the room—and then looking astonished when everybody but Brother Frederick joined in the laughter that followed her *naivete*.

"Now we can see why the well-known—but seldom fully appreciated—'home cooking' rejoices the inner man," said Captain Blunt, reaching for another piece of cake.

"Yes, indeed," remarked Frederick firmly, helping himself—"Mother's angel cake must carry qualities that make it true to name."

Whereupon the patient was declared cured, and aroused a flush of color on a cheek hitherto pallid, during the general merriment that resulted from its owner's suddenly "coming to life."

"But we won't be able to report this session of the Family's doings in the magazine," laughed Mother—"it's all about food!"

"Is it?" asked—somebody. "Now I wonder if it is!"

Forgiveness

No being up to Brahma is quite free from illusion; therefore no being is *entirely* impersonal. No being is quite free from knowing itself as separate from others. If anyone were so free, if anyone felt his neighbor as himself, knew the ways of Karma perfectly, then under no possible circumstances could he ever be cognizant of that peculiarly bitter pang known as "a sense of injustice."

But what we have before us, is not to dream of what should be, but to take what we have in the way of a personality and force it as fast as may be in the *direction* of what should be.

But even to the strongest may come times when, through the knowing or unknowing acts of others, sheer precipitation of past Karma—some particularly atrocious "injustice" falls. Whether real or apparent, makes no difference; Karma is that which makes us to feel as we have made others feel, and the idea of "injustice" is based only on states of forgetfulness; so that, if to others we are well served, in our own minds the agony is as real as though resultant of an original injustice.

The question then is what to do: we have the Message before us; if our spiritual advance has been worth considering, we *know* that we can run away from no unpleasant circumstances; that we can harbor personal bitternesses only at the ultimate cost of Avitchi, and that every inimical feeling toward any being must be uprooted and wiped out sometime; that the longer the delay the harder the uprooting.

The task seems insuperable; but we know that many, many others have come this way, and that *if* we can find somewhere the strength to kill bitterness, to return good for evil, to serve those who have let out our life-blood, we will make ourselves impersonal so far as this circumstance is concerned, and so that much farther on the long road.

If is a fearful word; but many others have climbed over it; what one can do all others can do. Therefore, *let us try with all we have*. The Ineffable is just beyond.

THE BROTHERHOOD TO BE

EVERY religion has begun in the same way as the Theosophical Movement began in our time through the spread of the idea of Universal Brotherhood, with the telling to men that the God for whose presence they long dwells in the inmost recesses of their own natures; that the Brotherhood they pray for and long that some redeemer might bring them never could be except as they obeyed the behests of the higher nature within themselves. There has never been a time so far back as tradition can enable us to pierce the fogs which enshroud the memory of the race, when the great heart of mankind has not longed for peace on earth, for good-will towards men. The feeling of the omnipresence of God, the longing for the Brotherhood of Man has never been absent from the human heart; and always, under all skies, amongst all peoples in the mass, there have been endless offerings in the name of God, in the name of Brotherhood. But they have never produced anything but strife, dissension, persecution, and at the last, the universal destruction both of the spoiler and of the spoiled.

There are many kinds of fraternities. The wolves hunt in packs; that is brotherhood as wolves understand it. Sheep flee from the wolves in flocks; that is brotherhood as the sheep understand it. What is brotherhood as men understand it? Common interest; and that is self-interest. It would be supposed that the Allies in the great war were brothers; yet in fact each did his utmost throughout the war—with one solitary exception—to take advantage of his own allies. Gamblers would scorn to do that; thieves' honor would prevent that; yet the fact remains. If we come to our own country, it is a fact that of the lives sacrificed, and of the twenty-five or thirty billions of dollars that were taken from the savings of the people, the three parts were wasted where they were not stolen. Yet the appeal was made to patriotism, and to that appeal the people responded. When the Crusades were inaugurated to smite the bloody Saracens, the appeal was made to the love of Christ in people's hearts, and to that appeal they responded; but every king and every prince who led his company toward Palestine fields of war, carried as many courtezans in his train as he carried soldiers. They thought that was Brotherhood; they thought they could serve both good and evil; they thought they could serve both God and Mammon; they thought they could compromise their own higher natures with their lower; and so the people think today. There have been Brotherhoods that endure for a few years, Brotherhoods that endure for a few generations, and at last they crumble as adobe brick crumbles; at last they crumble as political codes crumble; at last they crumble as civilizations crumble.

The message of Theosophy is a simple message; it recites again the familiar parable, given twenty centuries ago by another messenger of the Great Lodge of the Masters of the Wisdom religion, the story of the man who builded his house upon the sands. How shall we build a nucleus of Universal Brotherhood which alone can save any man, any group of men, any nation, any civilization, any humanity, from the inexorable round that age after age, man after man, suffers from the iron wheel of fate? How shall you escape, if you love, being torn from what you love, or having what you love torn from you? If you are strong, having your strength crushed? If you are weak, having your weakness made a mock of by man and nature? What is the *rock* on which to build?

There is that in a man which lives and thinks and hopes; there is that in him which longs without cease for the true, and the good, and the noble. That aspirant, that seeker, is our real Self; that seeker is the Christ within us, the Christ that *is* each one of us, crucified here in this body between the thief of flesh and the thief of false ideas. Let a man recognize that That which is the Supreme. That which is the fount and origin of all existence, the Source, the One, must be omnipresent; then the nearest place to find the Spirit, to find the hidden, arcane Deity, to find God, is in the deepest part of our own nature. To recognize that man is from the One Source, that man in his essence is God—that is a part of the "rock." And then we see that man needs no temple except the temple of service to all beings—that temple not built with hands.

The moment the man recognizes that God is in him and that every man can get his own revelation direct from the Most High by turning to the highest in himself, that moment he becomes a rejector of idols, *Nastika,* and sees without exception every popular religion as an idolatrous superstition where it is not an idolatrous dogmatism. What a barrier is removed from the mind of the man seeking the Brotherhood to Be, when he recognizes that all that *passes* for religion is a gigantic and infamous blasphemy of the One Spirit! For he knows that one-half of the woes of mankind, the tortures inflicted on mankind, have been done in the name of God, in the name of Religion. He knows that the other half have been perpetrated in the name of Liberty. He can see that that which passes for government is a hollow mockery.

That which is the only true religion that ever was or can be for man is his own communion with himself, the Highest in him. There never was nor can be other than one true government of man—Self-Government. There are no laws against murder for the man who does not covet his neighbor's life; there are no laws against crime for the man who has in his heart nothing but innocence toward all other men; but we could well understand that the tigers make laws amongst themselves—the laws of the kill, the laws of the chase,

the banding together of the weaker tigers to protect themselves against the strong of their own kind; we can understand the necessity of the sheep praying for a redeemer to rescue them from the tigers. When we have seen that God is in us, when we have seen that self-government—self-restraint—is the only government there is, we have laid the two corner stones of the enduring foundation for the Brotherhood to Be.

Immense beneficent consequences follow. Free from the delusion of false religion, of false ideas as to what is meant by government, the man becomes freed from the false delusions of science, that kind of practice of magic which turns to dust and ashes in the mouth. Take the vilest, most dissolute, most ignorant, most depraved of men, and he is as far above any form of the animal kingdom in his capacities and potentialities, as Christ is above us. Now, turn to the best of men, the myriads of middle-class men and women who alone keep this fabric of our civilization from breaking headlong any day and every day; with the infinite superiority which we possess in knowledge, in ability, or in power, over the members of the animal kingdom, have we better bodies than they? Are our bodies more healthy than theirs? The answer is a sad no, and a commentary on the "magic" that we possess: great as our knowledge and our powers are, we have used them to give ourselves debased, diseased, weakened, vitiated bodies, from father to son, from generation to generation. Turn to our minds; think of the capacities for men to unite in a common task; one man working a million years, as Hercules labored, could not put up a modern office building; yet a hundred men can put it up with ease in a few months; united effort, the fraternity of self-interest, the fraternity of wages can do it. Suppose these hundred men had united their minds, their thought, their will, their feeling, to build themselves a *mind* which should as much conform to the true nature of this universe as a building conforms to the true laws of architecture? Instead of having the kinds of minds we have made ourselves, corrupt, unstable, timid and arrogant by turns, we should have minds such as Christ had; instead of the magic of poison gas, we should have the magic of Jesus—the magic to heal; instead of having the magic which can raise the price of bread, we might have that magic which should enable us to feed the hungry.

If, then, there is ever to be that Brotherhood which we long for, if ever the lost Eden shall return, it must be that *a beginning must be made;* merely healing the outside by hanging a prisoner or two, by building ayslums for the outcast and the Magdalenes, will never cure the evil of children growing up in hotbeds of misery and vice, but will fill the jails much faster than we can erect them. What, then, are we to do? We are to begin to purify *our own hearts* in preparation for that Brotherhood which begins in the Spirit, dwells

in the mind, works in the body. Any man can commence that process of self-purification. If he does not commence it, even the company of a Christ would make but a Judas of him.

What is "the Christ" in the teachings of Theosophy? A man even as you and I, who longed for freedom, who longed that he might live and think and be and do as his own heart cried for; he prayed and went through all the thousand mistakes that men today go through until at last he saw that Self-discipline, Self-government, Self-knowledge, the purification of his own mind, devotion to the welfare of all beings was required. He saw that his salvation, like his misery, depended upon himself, and life after life he persevered as some today are persevering; and little by little he worked, rejecting the selfish, rejecting the endless dangers of self-indulgence, disciplining himself, *not others,* hearkening to the God within, until at last he reached that summit where the appeal of altruism was *a lure,* where the voice of sacrifice was a welcome voice, where the voice of service was the voice of God. He became a Christ through self-induced and self-devised efforts.

No brotherhood can endure which is founded upon a physical basis; that is a house builded upon the sand. The most beautiful woman who ever lived caused the war that the Greeks still sing of —Helen of Troy; the most beautiful woman who ever lived since was the most infamous—Lucretia Borgia. What has become of the glory that was Greece, the grandeur that was Rome? Houses builded upon the sands. But Brotherhood upon a mental basis is also a fraternity built upon the sand. No man's reasoning powers ever made him lay down his life for another; no man's profound logic ever led a strong man to be patient with the weak, never led an erudite man to be patient with the ignorant. The great beatitudes which with transcending wings envelop us in our despondencies, are not the beaten gold that we call "knowledge," but the down, the tender touch of what we call the virtues.

The Brotherhood to Be must have its nucleus made of those men and women, those souls, who through the buffetings of bitter experiences, the bitterness of many failures, of many mistakes, have at last come to realize what is the *cause* of the breaking down of the house. So long as a man is a house divided against himself, his house of life is built upon the sand; so long as a family, a community, a nation, or nations, are houses divided against themselves, the whole vast glittering structure, with all its beauty and wealth, is a house builded upon the sands. A true basis for the building of the house of life was put by H. P. B. in the first object of the parent Theosophical association—to form a nucleus of Universal Brotherhood of mankind, without any distinction of race (fruitful cause of strife) of creed (more fecund cause of strife) or condition, caste, or classes (still more brutal cause of strife)—or organi-

zation (wolves against sheep, sheep for self-protection against the wolves, one as selfish as the other).

H. P. B. further pointed out that having banded together, men must try to apprehend the meaning of Universal Brotherhood; of what they must understand to be its two cardinal tenets. "To live to benefit mankind is the first step;" that is so simple that the wayfaring man, though a fool, need not err therein. For what is benefiting mankind? It is largely doing what the second step calls for, "To practice the six glorious virtues." Those virtues are—to name three of them—Charity, and not alms; the same forgiveness towards our errant brother that we covet for ourselves when we err; the same forgiving and discreet silence in regard to his shortcomings that we practice toward ourselves; that Charity which suffereth long and is kind. Love is the meaning of Charity—not the love of passion, not of person, not of party, of sect, of sex, not even the love of learning, but the love of our fellow souls because they are souls. The moment we love, we begin to watch our speech, to watch our actions lest they harm, lest they wound the ones we love; but when we begin to watch our speech and our actions, we find that speech and acts proceed from the mind, and if a man has evil in his heart, evil will come out of his speech; evil will come forth into his actions in spite of himself.

A house divided against itself is a man who believes that it is possible to be part selfish and part unselfish; to have a mind which is partly filled with truth and partly filled with errors; to have a nature that is partly industrious, and partly self-indulgent; a mind that will be liberal when he feels like it, illiberal when he does not. But real charity is consideration,—no distinction in our hearts between the sheep and the tiger, between Christ and Judas. All creatures act according to their natures; you cannot change them, each one can change his nature himself, but you can point out a better nature; that is consideration. When a man is despondent, give him courage; when a man is arrogant, give way; that is consideration. What we like to have practised toward us, let us practise that toward others.

And what is the third step? This charity and this consideration breed stuff out of which is woven the imperishable garment of the soul—Patience; not patience as we understand it—patience until we boil up and blow off; patience as long as the other fellow has the advantage over us; patience until it is safe to strike back; but *"patience sweet that naught can ruffle"*—the patience that absolutely *nothing* can ruffle. It is possible for us to be such men and such women that we feel no bitterness toward the other man, regardless of what bitterness he may feel toward us; that we feel no antagonism toward anything in nature, regardless of how that other soul may in its ignorance or its folly conduct itself toward us. Men

and women of all races and nationalities, all ages, all conditions seeking to try to apprehend the meaning of Universal Brotherhood, have first of all to "come out from among them" in the same sense that Christ spoke of; to leave off false religion, false notions of government; leave off thinking that God or angel or saint of any kind can make them good when they are bad; can make them pure as long as they love impurity.

The Brotherhood to Be will come; it exists; it always has existed. There is not just *one* Christ, *one* John, *one* Paul, the Apostle. Every generation of man flowers into its Christs, and they come again and again. Their bond is the bond of a common aim, a common purpose, and a common teaching; the teaching of the one Spirit in every being; the teaching of the progress of every being from the lowest to the highest through self-induced and self-devised exertion, through many lives and countless circumstances until at last he comes into the temple of the divinity of the God within: in that basis is Universal Brotherhood unbreakable. In many a family there is the rudiment of Universal Brotherhood; only it is limited to the family. In many a partnership in business there is a nucleus of Universal Brotherhood; but it is limited to the partnership. That view must be transcended. We do not love our family less because we love our neighbors also; we are not the less good citizens of the United States if we become a citizen of the world; we are not the less just men, because we are just to all men, not merely to our friends.

The purpose, then, of the Theosophical Society, of the Lodge of the Masters of Wisdom—the undying Brotherhood—was not to form another religion, a new government, to teach men "magic"-"powers;" it was to teach the magic of Self-control; the power to live to benefit mankind; to give men that kind of stability of character which a rocking universe cannot shake, by the practice of the virtues. Again, in the twentieth century, in an era of "Falling Rome," at a time when the hand comes out and marks upon our civilization, "Thou art weighed in the balance and art found wanting," pure Theosophy as They set it forth, the basis of Universal Brotherhood, is still in the world, can be applied and "lived by," without any distinctions whatever, without any exactions whatever. Self seekers will not find it, but they who seek to find a nucleus of Universal Brotherhood, and to fit themselves to be the better able to help and teach others, will find it; and in their service, embracing every member of the human race, constitute themselves the Brotherhood to Be.

LIVING THE LIFE

DEAR COMPANIONS:

As the work goes on and new elements are added to it, there must occur the process of assimilation. Each new nature is a new element and has its peculiar effect, but there is nothing in this to cause any surprise or dismay. All the time there must be the getting closer together of the "living germs;" and this goes on while we work, each in his own way. Few of us have pleasure in the works themselves that are our Dharma; but we know we are there to do, and they are there to be done.

One of the great troubles that we make ourselves, I think, is the construction of a mechanical universe. And it will not work out to our satisfaction. This way is swimming against the stream. The Universe is guided from within outwards and all possible knowledge of "outwards" will give no real understanding. In trying to gain a knowledge of "outwards" there is an exercise of what we are pleased to call the mind; but from what foundation and to what end? The problems that the "mind" has are before it here and now, and concern not what has been or what is to be. What if we *do* know all the laws and forces, all the processes, will that fit us any better to do whatever comes before us? The law works in us and through us; we are ministers of the law, and while recognizing this, while doing our best with what we have and see, further power and perception come. The Upanishad says that this "real knowledge is not to be gained by the mind, but by the subtle sight of the subtle-sighted"—the Perceiver.

What is your confusion about Mind? The Self *only* Is. Now what are all the rest? Perceptions, I think; some permanent, being related to the Self, or of the Self; others, perceptions of perceptions and impermanent in that they are in constant change. The two classes or bundles of perceptions in individuals would be Higher and Lower Mind. Perhaps Higher and Lower Self would be better, but no set terms can give anything but approximations of differences of perceptions. We may call what is perceived "matter," or "prakriti," that basis by which action may take place. It would seem that this basis is the general result of the interpenetration, interblending, and interaction of the perceptions of multitudinous classes of beings.

The "mind" with which we work is just a bundle of perceptions of this physical plane wherein every idea held has a physical basis. Can such a "bundle" include or solve that which is the cause or sustaining power itself? Each plane has its own mode or "mind," and the only way by which we in lower manas can approximate the inner

is by rising to that plane where the perception and the mode is different. Can it be wondered at that all attempts to solve by brain-mind must be temporary hypotheses; one after the other discarded as we see its futility? Yet the very exasperation induced sometimes opens a door to us.

There is a state of Soul as Spectator without a spectacle, also many states of "spectacles" more or less circumscribed. Spirit, I think, would not be the whole of any given class, although such a condition might be called "spirituality," if the ideas were the eternal verities. Naught adheres to Spirit.

There must be that Mind or Power to Perceive which takes in primal causes as well as subsequent effects; also that other circumscribed action that deals with minor causes and effects. Mind to me is the power to perceive residing in the Perceiver, its manifold perceptions and possibilities presenting kinds of mind and separative ideas and actions. All spiritual beings are the same in kind, differing only in degree. Terms are confusing, but ideas may be had from the confusion if we adhere to the One Reality—Being and Non-Being. Each has his own way of seeing and translating what he sees.

The question as to whether one could or could not get benefit from hearing of Theosophy before death, depends on one's ability to realize its truth; the mere listening to the words without realization or acceptance could have no place in the thoughts of the thinker. The karma, however, that brought the dying one in contact with those desirous of so helping, will bring him again in contact with that knowledge and probably under better auspices. No effort is lost. Our love for others is truly shown in our desire to serve, and love is the great bond. The highest love that we can have for those nearest and dearest to us should be the standard which we should strive to hold toward our other selves—an intense love of humanity, one which seeks *their* highest good, which seeks nothing for self, but has all that fortuitously comes. "Friends for the future."

A mental change or glimpse of truth may make a man suddenly change to the truth even at death, thus creating good skandas for his next life. But the karmic effects of the past life must follow. H.P.B. said that the Ego was drawn before birth to the scenes of his former life, saw the meaning and trend of it all and the karmic results that must ensue, and knows the justice of it. There is also the "summing up" after death—cause and sequence, and "Being's ceaseless tide."

Best of love to you and may everything go well with you. As ever—*R.C.*

THE MYSTERY OF ALL TIME

THE inner light which guides men to greatness, and makes them noble, is a mystery through all time and must remain so while Time lasts for us; but there come moments, even in the midst of ordinary life, when Time has no hold upon us, and then all the circumstance of outward existence falls away, and we find ourselves face to face with the mystery beyond. In great trouble, in great joy, in keen excitement, in serious illness, these moments come. Afterwards they seem very wonderful, looking back upon them.

What is this mystery, and why is it so veiled, are the burning questions for anyone who has begun to realize its existence? Trouble most often rouses men to the consciousness of it, and forces them to ask these questions when those, whom one has loved better than oneself, are taken away into the formless abyss of the unknown by death, or are changed, by the experiences of life, till they are no longer recognizable as the same; then comes the wild hunger for knowledge. Why is it so? What is it, that surrounds us with a great dim cloud into which all loved things plunge in time and are lost to us, obliterated, utterly taken from us? It is this which makes life so unbearable to the emotional natures, and which develops selfishness in narrow hearts. If there is no certainty and no permanence in life, then it seems to the Egotist, that there is no reasonable course but to attend to one's own affairs, and be content with the happiness of the first person singular. There are many persons sufficiently generous in temperament to wish others were happy also, and who, if they saw any way to do it, would gladly redress some of the existing ills—the misery of the poor, the social evil, the sufferings of the diseased, the sorrow of those made desolate by death—these things the sentimental philanthropist shudders to think of. He does not act because he can do so little. Shall he take one miserable child and give it comfort when millions will be enduring the same fate when that one is dead? The inexorable cruelty of life continues on its giant course, and those who are born rich and healthy live in pleasant places, afraid to think of the horrors life holds within it. Loss, despair, unutterable pain, comes at last, and the one who has hitherto been fortunate is on a level with those to whom misery has been familiarized by a lifetime of experience. For trouble bites hardest when it springs on a new victim. Of course, there are profoundly selfish natures which do not suffer in this sense, which look only for personal comfort and are content with the small horizon visible to one person's sight; for these, there is but little trouble in the world, there is none of the passionate pain which exists in sensitive and poetic natures. The born artist is aware of pain as soon as he is aware of pleasure; he

recognizes sadness as a part of human life before it has touched on his own. He has an innate consciousness of the mystery of the ages, that thing stirring within man's soul and which enables him to outlive pain and become great, which leads him on the road to the divine life. This gives him enthusiasm, a superb heroism indifferent to calamity; if he is a poet he will write his heart out, even for a generation that has no eyes or ears for him; if he desires to help others personally, he is capable of giving his very life to save one wretched child from out a million of miserable ones. For it is not his puny personal effort in the world that he considers—not his little show of labour done; what he is conscious of is the overmastering desire to work with the beneficent forces of super-nature, to become one with the divine mystery, and when he can forget time and circumstances, he is face to face with that mystery. Many have fancied they must reach it by death; but none have come back to tell us that it is so. We have no proof that man is not as blind beyond the grave as he is on this side of it. Has he entered the eternal thought? If not, the mystery is a mystery still.

To one who is entering occultism in earnest, all the trouble of the world seems suddenly apparent. There is a point of experience when father and mother, wife and child, become indistinguishable, and when they seem no more familiar or friendly than a company of strangers. The one dearest of all may be close at hand and unchanged, and yet is as far as if death had come between. Then all distinction between pleasure and pain, love and hate, has vanished. A melancholy, keener than that felt by a man in his first fierce experience of grief, overshadows the soul. It is the pain of the struggle to break the shell in which man has prisoned himself. Once broken then there is no more pain; all ties are severed, all personal demands are silenced forever. The man has forced himself to face the great mystery, which is now a mystery no longer, for he has become part of it. It is essentially the mystery of the ages, and these have no longer any meaning for him to whom time and space and all other limitations are but passing experiences. It has become to him a reality, profound, indeed, because it is bottomless, wide, indeed, because it is limitless. He has touched on the greatness of life, which is sublime in its impartiality and effortless generosity. He is friend and lover to all those living beings that come within his consciousness, not of the one or two chosen ones only—which is indeed only an enlarged selfishness. While a man retains his humanity, it is certain that one or two chosen ones will give him more pleasure by contact, than all the rest of the beings in the Universe and all the heavenly host; but he has to remember and recognize what this preference is. It is not a selfish thing which has to be crushed out, if the love is the love that gives; freedom from attachments is not meritorious condition in itself.

The freedom needed is not from those who cling to you, but from those to whom you cling. The familiar phrase of the lover "I cannot live without you" must be words which cannot be uttered, to the occultist. If he has but one anchor, the great tides will sweep him away into nothingness. But the natural preference which must exist in every man for a few persons is one form of the lessons of life. By contact with these other souls he has other channels by which to penetrate to the great mystery. For every soul touches it, even the darkest. Solitude is a great teacher, but society is even greater. It is so hard to find and take the highest part of those we love, that in the very difficulty of the search there is a serious education. We realize when making that effort, far more clearly what it is that creates the mystery in which we live, and makes us so ignorant. It is the swaying, vibrating, never-resting desires of the animal soul in man. The life of this part of man's nature is so vigorous and strongly developed from the ages during which he has dwelt in it, that it is almost impossible to still it so as to obtain contact with the noble spirit. This constant and confusing life, this ceaseless occupation with the trifles of the hour, this readiness in surface emotion, this quickness to be pleased, amused or distressed, is what baffles our sight and dulls our inner senses. Till we can use these the mystery remains in its Sphinx-like silence.

—LUCIFER.

THE HOUSEHOLD LIFE

To my mind no ascetics, no teachers of mankind, however eminent and full of the highest knowledge, are really such good and practical benefactors of humanity as Valluvar, of ancient times, who incarnated on earth for the express purpose, among others, of setting an example of an ideal household life to mortals who were prematurely and madly rushing against the rocks of renunciation, and of proving the possibility of leading such a life in any age however degenerated; or as Rama, who, even after having become an *avatar-purusha,* came down amidst mortals and led a household life.

It has often been contended that the world has not progressed on *the path,* because *gnanis* or Mahatmas, have dwindled in their number and greatness, and because it is Kali-Yuga, or the dark age, now. Such arguments are due to our mistaking the effects for their causes. The only way to prepare the way for the advent of a favorable Yuga, and for the increase of the number and greatness of Mahatmas, is to establish gradually the conditions for the leading of a true household life. I should unhesitatingly state, that that is the duty of earnest Theosophists and real philanthropists.

—*W.Q.J.*

THE COMPLEXION OF NOTIONS

THE Great Soul has no notions. He looks directly upon ideas. He never identifies himself with the ideas He looks upon. High, serene, isolated, He considers the spectacle, relates it unerringly and flawlessly to what has been and thus gains true knowledge. This is looking at experience dispassionately and seeing it as it is. This is being able to tell the difference between one thing and another, as well as the relation of all things considered. As embodied beings we shall never attain to that much-desired and eagerly-striven-after elevation until we drop our notions, of which we all have some. Then shall we have *concentration.*

So completely do our notions become a part of us that we are not aware of them. Once, they altered our point of view; then perchance they *became* our point of view—just as a barnacle becomes one with the ship, or the hickory-borer one with the chair-leg which looks so firm and sound. To illustrate: We all have "rights." That is a notion—especially if we think our rights are different from other people's rights. For if brotherhood is a fact in nature every human being has essentially the same rights as every other human being. We admit this intellectually, but our practice tells another story. Let somebody accidentally push us, and our immediate impulse is to push back. If the elevator is slow to serve us, on account of serving some others, we score the operator and glare at the persons served. If we are driving and somebody steals *our* right of way, then we mutter and fume. If a waiter seems inattentive, if a sales-person appears slow, if a workman is careless, we are affronted—and gabble about the "inefficiency that obtains nowadays" and wonder "what the world is coming to."

All such actions testify to our notions—notions of our own importance. But what have we ever done that should entitle us to preferential treatment by anybody whatsoever? And are we ourselves such supremely efficient beings that we have earned the right to criticise the performance of any other? The humorous aspect of these situations presents itself at once to us when another person creates them, but we seem unable to realize that we, too, have our own idiosyncracies. Our vision is affected and distorted by the goggles of our precious notions! And have we ever noticed how trivial they are; that nine times out of ten our notions hang precariously upon non-essentials? What a shock it is when this incontestable fact discloses itself to us, and how mortified we feel again and again when the exigencies of life discover our purblindness!

To be obsessed by notions is to have "hard and fast conclusions about men, things and methods." This is all too common among students of Theosophy, just as it is common among men and women

outside the Theosophical area; but it is not Theosophy—any more than it is culture, or enlightenment, or cosmopolitanism. Theosophy in its application by would-be Theosophists should ever serve to make its votaries *free*, and nobody can possibly be free when he has bound himself in the galling cords, whether silken or hempen, of a limiting whorl of notions. Freedom implies dissociation, *is* dissociation, from any and all ideas whatsoever. Only the Spectator can look directly upon ideas, evaluate them, identify himself with them, as also break any identification; and to reach the elevation of that Being the sagging weight of bundles of ideas, or notions, has to be dropped upon lower levels.

Some day, as Pilgrims on the small old Path, we shall arrive at "Honesty Cross-roads." We will stand there all alone, the arbiter of our own destinies—nobody else to rely upon, nothing in sight anywhere, no heaven, no earth, no books, no gods, no devils—*nothing but us and our notions.* It is the "moment of choice" which arrives for every traveler. And every prior moment of our lives that has led up to this one will be of avail—or nothing avail; for then our karmic stamina, or lack of it, will determine our course.

Thrice blessed may we deem our condition then if, in all simplicity and grateful humility, we find ourselves able to lay down our bundle of "hard and fast conclusions," untie the pack and look the contents over one by one—saying to ourselves: "What do I *know?*" and answering that question honestly. Not what have I read in a book, not what has somebody said herein, not what does the world think about this or that, not even what do the Teachers say. Thrice blessed shall we be if we have built the karmic stamina during our student-life which will enable us to sort over that bundle of notions we have carried to the cross-roads, reject the false and retain the true—what we ourselves *know*—and wrapping these up and shouldering them move on with that light bundle, ready thenceforth to learn from anybody and everybody—rejecting no one—but stripped of *false* notions and wearing no borrowed robes. Then shall we have our own measuring-sticks with us by which to test and evaluate all experience. We shall have become honest with ourselves. Henceforth we shall be able to be honest with all men and all nature. Nobody will be able to "offend" us any more with his or her notions; nor will we have any "rights" to be menaced or any "wrongs" to be righted. All the events of life after life will be so much "experience" to us, to be sifted over and over so that we may add more Truth—more Truth that we ourselves *know*—to that pitifully light bundle we carried away from the cross-roads.

The "moment of choice" is the sum of all the moments that lead up to it, as also the sum of all the choices made during those moments. It is the "striking of a balance" in the book-keeping of

our lives, an auditing of our daily life-ledger. If we have carried a large collection of notions as *assets*, we will be overwhelmed to discover that they are *liabilities*. We would do better to *charge them off* every day as we look over our mental content—that is, if we would find ourselves thrice blessed when "Honesty Cross-roads" is reached.

Who does the "blessing"? The same one who does the auditing. The very same one by whose transcendental power all our notions are collected, nursed, retained or rejected. The one we meet at the cross-roads face to face, but who has been with us all the way, is the God Within—Ourselves. The "moment of choice" means the salvation of a personality, or annihilation. It must already have arrived for many: "We elbow soulless men and women daily," wrote a Teacher. As "men and women" they do not know it, but the Soul struck the balance of the ledger—and withdrew.

Thus does the drama of life and death play itself out before our eyes, while we dim our god-like vision with "hard and fast conclusions as to men, things and methods." Thus do we play the slave when by nature we are *free*, and might be well aware of that freedom while still using a personality and dwelling in a body, though not tied to either! We are free, even in life, when we drop our notions—become simple, natural, honest, and determine to move forward on the basis of what we *know*.

And O, the happiness of it! The "fret for the fever of life," caused by our clashing notions, changes to a song. We begin to sense the meaning of that wise, homely sentence left by One who had no notions: "It would be a contest of smiles, if we knew our business." For we begin to know our "business"—and to realize that it does not include the dull task of carrying along with us a great bundle of notions. The swift-moving Soul bears only itself, and that which is assimilable with itself. The True becomes one with It, as the arrow becomes one with the mark.

Opportunities in Kali-Yuga

There is one thing peculiar to the present *Kali-Yuga* that may be used by the Student. All causes now bring about their effects much more rapidly than in any other or better age. A sincere lover of the race can accomplish more in three incarnations under Kali-Yuga's reign than he could in a much greater number in any other age. Thus by bearing all the manifold troubles of this Age and steadily triumphing, the object of his efforts will be more quickly realized, for, while the obstacles seem great, the powers to be invoked can be reached more quickly.—*W.Q.J.*

ON THE LOOKOUT

The American Race

Hugh Walpole, an English literateur, has fluttered the dove-cotes of "perfidious Albion" by "telling the truth" about American literature. He says that the *méprisal* of it in those quarters has been due to trying to fit it into the English mould and judge it by English standards.

> *We British can patronize no longer.* It is time that we began to read American literature from an American standpoint as we read French from a French standpoint.
>
> Let us realize that this is a foreign language that faces us, and a difficult foreign language at that; that we are having offered to us a new presentation of a new life—a new life that is certain to play an immense part in the development of the new world. *It is urgently necessary for us to understand this.*

Mr. Walpole is right. The *Secret Doctrine* said in 1888:

> Thus the Americans have become in only three centuries a "primary race," *pro tem.*, before becoming a race apart. . . . They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race. (*S.D.* II, 446.)

The function of each race is the development of contact with a new form of matter, in other words, to get in rapport with another plane of perception, which involves a new sense. Each race and sub-race has its especial relation to one of the senses. Up to date, perception is normally indirect through the five senses as scientifically recognised.

> While adopting the number, no modern philosopher has asked himself how these senses could exist, *i.e.*, be perceived and used in a self-conscious way, unless there was the *sixth* sense, mental perception, to register and record them. (*S.D.* I, 535.)
>
> A *partial* familiarity with the next characteristic of matter—permeability—which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. (*S.D.* I, 258.)

Signs of Development

Have we seen any signs of this form of development pecularly in the American race? Not in the time of H.P.B., but more than enough now. We have already given the case of Willetta Huggins as an example of new permutations of the senses in relation to the sixth. Edgar Curtis, three years and seven months, son of Prof. O. F. Curtis, of Cornell University, like her, finds colors and sounds practically interchangeable, and the condition is not at all uncommon. These are cases of interchangeability of the senses approaching a synthesis, which is the sixth, or direct perception.

A still further development is Eugenie Dennis, who has direct perception pure and simple, and is, if plans have not gone awry, under investigation by the faculties of Chicago and Northwestern Universities. She says: "I just seem to grasp it through a strange sensitiveness. Perhaps . . . it may be the real sixth sense of which we hear."

H.P.B. stated that in the coming of a new race, its members were at first regarded as freaks, but slowly increased in numbers until they awoke to find themselves in the majority. She further stated that the American race was to develop new powers and senses, of which the various powers of "healing," etc.,

which are forms of control over Pranic currents, are symptoms. But the most important word ever given the American race is as follows:

> "But you in America. Your Karma as a nation has brought Theosophy home to you. The life of the soul, the psychic side of nature, is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is a part of your work: to lift high the torch of Liberty of the Soul of Truth that all may see and benefit by its light." (Message of H. P. B., 1889.)

America, of all countries, is the only one which as a nation has shown any sign, conscious or unconscious, of a recognition of the fact of Universal Brotherhood. But we have not gone far enough, and unless more activity in this line is manifested, will not.

Geology Approaching the Truth

Dr. Eliot Blackwelder, briefly summing up the trend of geology at the end of 1921, brought out several noticeable points:

1. The impossibility of even approximately dating geological periods in years.

2. The lengthening of assumed periods as the result of the discovery of radio-activity, thus truing these periods almost exactly with Theosophical chronology.

In this connection are to be noted the following:

> Between this time (1888) and 1897, there will be a large rent made in the veil of nature, and materialistic science will receive its death-blow. (*Secret Doctrine*, Vol. I.)
>
> The discovery of the X-Rays in 1895 acted like the discovery of gold in an unexplored territory. It opened the way to the exploration of a field of unsuspected wealth of new knowledge and to the reconstruction of some of our time-honored and fundamental conceptions. It opened up to us the atom, the *ne plus ultra* of the chemist, and showed within it a system of revolving bodies far more numerous and complicated than the solar system. (Prof. Edwin E. Slosson, *Scientific Monthly*, August, 1922.)
>
> It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. (*S. D.* I, 520.)

3. All regions of earth have alternating periods of quiescence and activity. Through geological history, outlines of continents have pulsated, with no final tendency to a preponderance of sea over land, or vice versa.

4. Theory of origin of continents as due to crumpling and cooling of earth not now generally accepted, as geological history shows no progressive loss of heat.

> It is absolutely *false*, and but an additional demonstration of the great conceit of our age to assert . . . that all of the great geological convulsions have been produced by ordinary and known physical forces. (*S.D.* I, 640.)

5. The placing of geological catastrophes in concord with the *Secret Doctrine* teachings: First, at Cretaceous, that in which the Lemurian race perished. Second, one in the Miocene, one of the most important of all, in which the Atlanteans went down; and one more recent, supposed to be still continuing, in which we have that minor one wherein the last two great Atlantic islands were sunk.

6. The general history of the earth is represented, not by an ascending or descending line, but by a wavy one of ascents and descents. The significance of this will not be lost on Theosophists.

"The Breath of Brahma"

The lack of loss of heat by the earth has been recognised already by certain scientists as calling for some explanation out of the ordinary; and as H.P.B. said, "science is being driven, *nolens volens,* to accept the very phraseology of Occult Science." For Prof. Alan W. C. Menzies, Princeton University, says in *Scientific Monthly,* August, 1922, in relation to the effect of radioactivity on the earth:

> "Eventually, therefore, if no compensating heat-absorbing process is taking place within, an unstable state will be reached when the underlying incandescent material perforce will evert itself to the exterior, and there disburden itself of its accumulated heat by radiation into space at a very rapid rate proportional to the fourth power of the temperature. This is the earth's incandescent epoch. When the crust has cooled sufficiently, a new geological epoch of perhaps 200,000,000 years may begin, to be followed in turn by a new incandescent epoch, and so on alternately, until the radioactive materials, if not regenerated, have by disintegration lost their available energy. This alternation the Brahmans have symbolized in their cosmogony as the indrawing and outbreathing of the breath of Brahma."

Let us analyze the admissions in the above:

1. That there might be an internal *heat-absorbing* process going on inside. *How could this proceed other than by the "pralaya" of Theosophy?*
2. That radioactive materials may be *regenerated.* Radioactivity being due to the breaking down of the matter itself, this implies the *evolution of matter from something which is not matter.*
3. The recognition by Prof. Menzies of something very much like the Planetary Pralaya.
4. The implied possibility of nebulae being former worlds; Theosophical again.
5. The admission that the symbols of the Brahmans are *really* symbols, and not wild superstitions, as was held so recently.
6. The admission that the Brahmans knew of the history of the earth through great geological and pre-geological periods.

We do not know how far Prof. Menzies is willing to carry the logical conclusions from the above; but we suspect it to be farther in private than in public. And if such ideas are not ascribed to their real source these days, it is the fault of those who played, and are playing, swine to the pearls of knowledge which H.P.B. brought from the *Teachers* of the Brahmans.

Continental Drift

A somewhat startling theory has been advanced by Wegener in regard to continental changes; the theory that continents drift like rafts upon a heavier underlying stratum. By this he seeks to show the reason for the similarity of juxtaposed continental lines, and also to eliminate the necessity of continental land-bridges called for by the theory of evolution—bridges rendered unnecessary to the Theosophist by his knowledge of the development of the present land masses since Atlanto-Lemurian days.

But Prof. J. W. Gregory shows that the Wegener theory, tested by paleontological findings, calls for something like a regular ferriage of continents across the oceans; also that there are forces known adequate to cause such drifts as these. As a matter of fact, continents rise and fall, appear and disappear under cyclic law, modified and guided by forces few of which are as yet known to science: electro-magnetic changes of mass and composition, unseen energies, most important of all the unconscious mental power exerted

by man upon his surroundings, which is translated into grosser powers bringing his curses home to roost in gigantic convulsions, unpleasant climatic modifications, and the like.

From Within Outward

There are certain tribes of subterranean animals, notably some newts, whose eyes remain under the skin, being useless in their normal habitat. Dr. Paul Kammerer claims that by exposing these animals constantly to light, he has brought about a propulsion of the eyes to the surface—something which will give the proponents of "unconscious modification" much worry to explain away.

In the human organism, the retina of the eye is a duplicate, a projection, of the cortex of the brain, the part we do our thinking through. The genicular body is an intermediate mass in which the nerve fibres retain the same relative position as in the retina. It is thus a kind of secondary projection.

Aside from the evidence of *intelligent* adaptation to circumstances, all this is strikingly suggestive of the ancient times when animal evolution was proceeding along astral (ectoplastic) lines, and bodies were transparent. As *The Secret Doctrine* says, it did not make much difference in those days whether the eye were inside or out; and if the pineal body was then the "Third Eye" which "embraced eternity," it is not unlikely that the cortex was the eye which embraced the astral world until the gradual physicalization and materialization of matter forced its projection outward in successive steps.

Another Physiological Mystery

H.P.B. remarked in 1888 that science then stood before a blank wall upon which it traced, as it thought, great discoveries which would sooner or later prove to be the empty fancies of its own illusions. No truer words were ever spoken; they were true, not only of the supposed discoveries of that day, but prove true again and again with regard to more recent speculations. Even when a mystery is seemingly solved, it stands aside only to disclose a file of others behind it.

We already had quite a variety of hormones, vitamines, etc., which were known only by effects, being chemically undetectable; now the elimination of sugar from the blood by insulin has shown another, one not even known by effect. It was at first thought that the sugar was transformed into some normal chemical substance and eliminated in the usual way; but it simply disappears. The only word science has to say is that it becomes transformed into some substance "chemically undetectable!" We have previously noted that there is good reason for supposing some of these unknown substances to be astral. If this is another, some decidedly unpleasant possibilities open up.

Moral to Physical

W. Q. Judge explained that when the forces of faith healing are applied to the cure of disease, evil karma which is on its way *down and out* is arrested and driven back into interior planes, to redescend with more disastrous results at the first opportunity; and long years of observation have all gone to substantiate this. If a new remedy offers us physical relief, what do *we* care how it was obtained? Nothing; and therefore, divorcing the end from the means,

we connive at vivisection and suffer the consequences in stupid complacence, prating about the "great achievements" of medical science while we die of cancer and a hundred other loathsome and complicated ailments.

It may be a very short step from the sugar in diabetic blood to an astral body overloaded with unknown and certainly dangerous matter—more dangerous at least than the same matter in physical plane correlation.

We don't know this; it is merely a deduction; but we do know that insulin is the result of vivisection—and Law is immutable.

Civilization Shock

Some time ago the *Saturday Evening Post* took occasion to classify Bolsheviks, Socialists, Anarchists, and other upsetters as weaklings unable to keep up with the "normal" competition of civilization, and therefore suffering from a kind of ailment dubbed as above. It is all very well for the *Post,* which gets any price asked for advertising space, to call these people "weaklings;" but we confess to an unbrotherly wish to see its soft-handed editors detached for a space from their comfortable sanctums and attached to "flops" and the business ends of shovels for the personal experience of what constitutes "civilization shock." Those who experience the shocks of any kind of machine are those who act as bumpers, not those who ride on the cushioned seats!

Yes, gentlemen, there is a real "civilization shock," but it is not caused by weakness in the invalid; it is caused by the truly infernal spirit of this thing called "civilization," which regards as supreme achievement the piling up and tearing down of *matter,* at whatever cost in human flesh and blood, soul and mind. And it is not felt so much by the "weaklings;" it is only necessary to have—a heart of compassion.

Things

In achieving, as we thought, dominion over the forces of nature, we have only fallen under the soulless despotism of *things;* a despotism which yearly retires countless thousands to the sanitariums, the penitentiaries, the madhouses, and the cemeteries.

Kathleen Norris calls the turn with neatness:

> "The earth is rushing toward the most frightful crisis in its history. We are plunging blindly into deeper and deeper chaos . . . Things—things—things! How we treasure them! How much more we think of the little girl's patent leather slippers and embroidered frock than of the thoughts inside the little girl's head!
>
> "Men and women slaving, losing health and eyesight and hope and youth while they make haircombs and buttons and artificial flowers and bridge prizes and fancy boxes and chains of glass beads! Everybody hurried, worried, crowded, anxious about getting more things! Doesn't it sound like insanity? And are we all insane?
>
> "If—just IF—the theologians and metaphysicians are right, the human soul exists forever. How we should then long to collect small, wet, desolate, hungry, despairing children in our big warm houses, instead of jade and majolica and buhl and ivories!"

We extend Kathleen Norris the right hand of fellowship. With her we wish to know what sense there is in the whole infernal thing. Progress! What for? Toward what? To whose benefit? Indeed we *are* insane—and getting no saner. But there are some who begin to question the god of the machine—question him not timidly and humbly, as heretofore, but with bitter determination and blasphemy; not only those caught under the wheels, but

some of those who ride on top with a cold fear clutching at their hearts, the grind and jar of the hell-forged mechanism searching out every quivering nerve.

Well?

What do the Kathleen Norrises of the world propose to do about it? Much as her words need to be said, and said everywhere and all the time, they in themselves accomplish little save give us a glow of self-congratulation that we understand such sentiments and would practice them—if! The Nazarene said them two thousand years ago; and He has had a better hearing than Kathleen Norris. But He made few converts, for christianity has lost the chords of karma and reincarnation, the absolute unity of life, which teach that no man may take his brother's bread and escape the utmost payment in his individual self.

Mind and Body

Theosophy has pointed out more than once, that any generally accepted fallacious theory in science, once abandoned, yet continues a more or less destructive life in the minds of the common people for decades after its official death. The doctrines of Haeckel and his school, for instance, are as thoroughly discredited in the eyes of real science as the geocentric theory of the solar system; yet thousands of the ignorant cling fondly to the belief that mind is a function of matter, a motion of molecules. This is in part the fault of scientists themselves, who seem unable to break all at once with a discredited theory, but must pass from the old to the new by some kind of transition—result of the *Tamasic* quality.

In the case of ideas on the relationship between mind and body, this transition seems to take the form of a confusion of thought between entity and function, identification and connection. No scientist now dares say that "thought is matter in motion:" but many, like Sir Frederick W. Mott, use terms like "fundamental dispositions of character begotten with the body and determining in a great measure character and conduct."

All that anyone has a right to say in point of fact, however materialistic he may be, is that fundamental dispositions *appear* with the body—a very different thing, and in line with the theosophic doctrine that the disposition of mind *produces* the bodily traits. Unlike Sir Frederick, however, the Theosophist brings to bear an immense weight of convergent evidence from other fields of science than physiology.

Purblindness

Sir Frederick Mott says, "If in infancy an idiot is given a sufficiency of the thyroid gland, the body and brain grow and the mind develops;" "A clear proof of the inseparability of the body and mind." This occurring in a review, may be due to Sir Frederick or his author. To translate: "If the strings of a violin are tuned, the musician is able to produce better music; a clear proof of the inseparability of the musician and the violin."

Fortunately, reasoning of this kind is nearly done for in science; yet what an effect such words have on the ignorant pseudo-scientist and science-worshipper! However, it will not be many years until science is forced to con-

fess that no operation, glandular or otherwise, can give expression to mental forces which have no basis in the entity behind and within the body. Thyroid gland can cure a *brain* idiot; it can never cure a *mental* idiot.

The Entitative Nature of Mind

Münsterberg and many lesser authorities have long ago conceded that the mind is a *being* separate from the brain, though involved in its processes. Further confirmation comes from Eugene G. Wiseman, Opt. D., *American Journal of Physiological Optics,* January, 1924. Dr. Wiseman describes two cases wherein the reactions of sight were in opposition to all known laws of anatomy, and yet where no hallucinations existed. He reaches the conclusion, based on these and other observations, that the mind is capable of purposive use or disuse of brain functions—in the cases noted, deliberately shutting off cortical perception except at one point in order to avoid unpleasant visual conditions.

We also know of at least one case discovered by Los Angeles specialists, where the sense of hearing was shut off by the *mind,* all the organs being intact, as was shown in the restoration of hearing by the mere information that there was nothing wrong. Things of this kind cannot be disposed of by the functionists; therefore they are *ignored.* But they cannot be eliminated from the realms of recorded *fact.*

Inescapable Obstacles

All inverted ideas on the relation of mind and body, have, of course, to be maintained in denial or ignorance of the facts of psychic research, which no longer hold the same shady and debatable ground as of yore. The *Scientific American,* for instance, now gives psychic research the dignity of a separate science, and pursues it with assiduity and seriousness. Regarding a drop of temperature established during seance by a group of English investigators, that journal remarks that it is now proven that the medium can under some conditions absorb energy in some unknown way from the surrounding atmosphere, and says: "By no possibility can the conclusion be avoided that this iron-clad series of observations is the event of the year in psychic science."

In France, Farigoule and Labadié have established the fact of extra-retinial (astral) vision, and speculations are even being made on the possibility of generally developing it in the blind. These are only a few drops of the huge stream of evidence; and such ignorant or prejudiced adversaries as Arthur Brisbane and others who see their cherished materialistic conceptions in danger, may now be set aside as unimportant in any effect on enlightened public opinion. The problem is no longer to substantiate the phenomena, but to prevent their misunderstanding and blind misuse.

Scientists will without doubt embark on their usual attempt to reduce them to an unconscious and mechanistic base, on one hand, and to *utilize* them on the other; this latter an attempt fraught with maleficent possibilities. Spiritualists will continue the quite as fatal policy of blind adoration of their "dear departed" and "spiritual guides." The Theosophist alone holds the key, knowing that the forces are neither unconscious nor supernatural, but conscious and semi-conscious beings, good, bad, or indifferent, resident within or without the personality of the medium; all alike useless for any service to humanity.

THE IMPORTANCE OF BELIEFS

Sir Frederick Mott stresses the importance of beliefs in the developme of the race—in which he is somewhat belated, a previous author havi said something about, "As a man thinketh, so is he." Sir Frederick's ideas a suggestive, however:

> "Is it possible that these primitive beliefs and symbolisms have stretch back far enough in the dim, remote past to have engraven in man's nature memo traces or preorganized tendencies by which he is more suggestible to beliefs spite of disbelief by his later developed reasoning faculties?"

Verily, indeed: for all these beliefs, symbolisms, religions, are the dwarf and warped expressions of *innate memories* impacted in the imperishable cent of man's nature; memories of his super-physical origin, his spiritual desti once known but now forgotten through becoming entangled in the wheels the machinery of matter.

EMOTION AND INTELLIGENCE

In a book by Hugh Elliott occurs the following:

> "The more we study character the more convinced we are that men's activit are much less purposive and intelligent than they appear to be on the surface, a far more the mere product of blind emotion or instinct escaping along its norm channels, though outwardly refined and decorated by the veneer of reason a intellect."

W. Q. Judge said in 1893:

> "We find Theosophy teaching that at the present point of man's evoluti he is a fully developed quaternary with the higher principles partly develop Hence it is taught that today man shows himself moved by desire and passi This is proved by a glance at the civilizations of the earth . . . But as Mi is being evolved more and more as we proceed in our course along the line of t race development, there can be perceived underneath in all countries the beginni of the transition from the animal possessed of the germ of mind to the man of mi complete. This day is therefore known to the Masters . . . as the 'transiti period' . . . All dogmatism being ended, the race will be ready to face problems, each man for himself, all working for the good of the whole, and th the end will be the perfecting of those who struggle to overcome the brute. B these reasons the old doctrines are given out again, and Theosophy asks every c to reflect whether to give way to the animal below or look up to and be govern by the God within."

Our present policy being to follow the brute with the most child-like co fidence, we still have far to go.

A PRODIGY

A Greek-American boy, nine years old, has made a stir with a large o put of poetry, which, if not Byronic or Shellean, is at least far superior to o present popular variety. We wonder just how our "noble Nordics" w explain this: perhaps just as they have explained countless other examples the mental and artistic merits of South Europe—silently. But there is greater significance than the racial here, as in the numerous other cases infantile genius now extant; and those interested will find it set forth Chapter X of the *Ocean of Theosophy*.